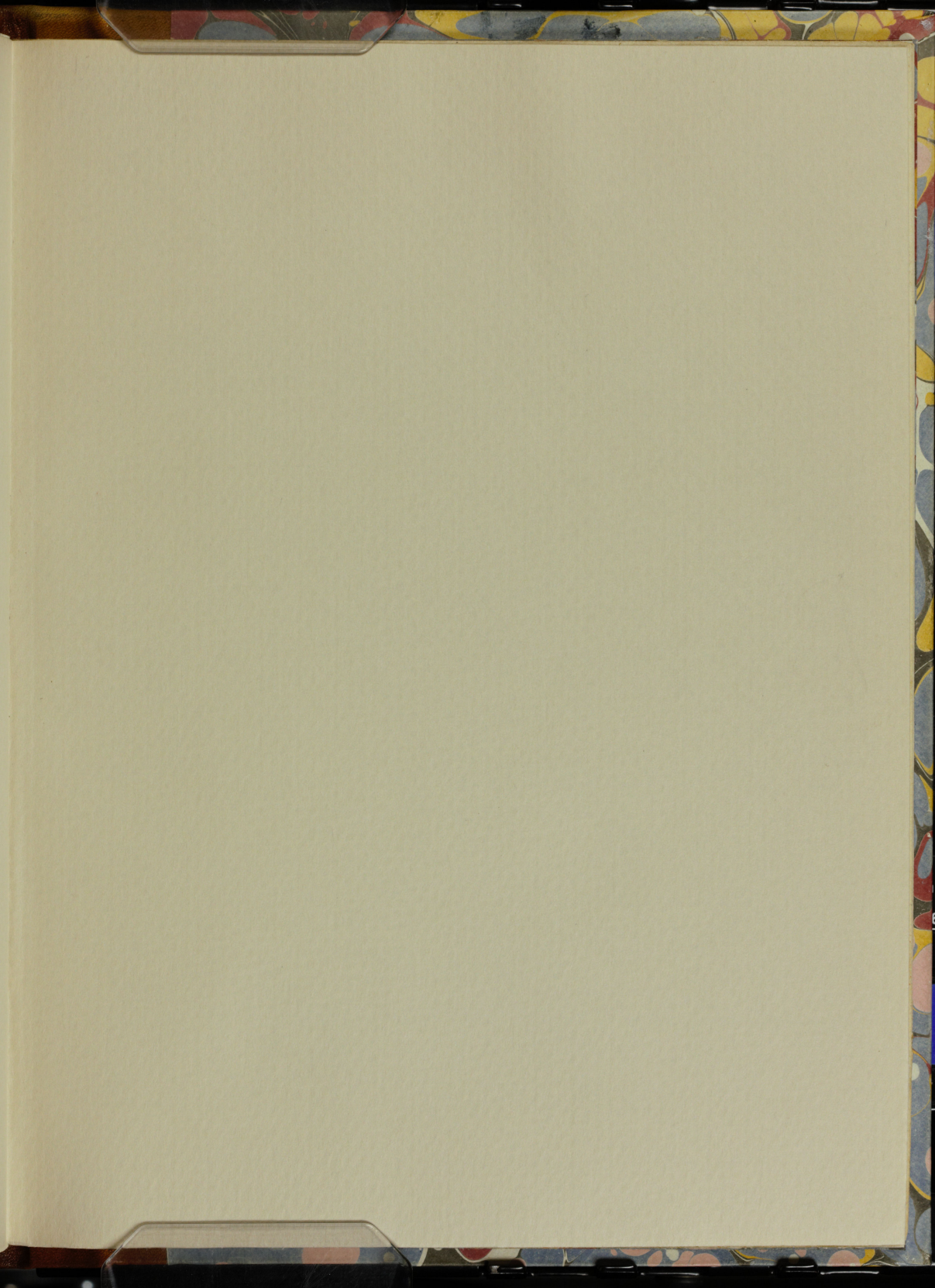


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MANTLE Thrown off:
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OR, THE
Irish-man Dissected.

IN A
LETTER
From a Gentleman to his Friend in
LONDON.

LICENS'D.

August the 23d. 1689.

L O N D O N,
Printed for *Richard Baldwin* near the *Black Bull* in
the *Old Baily*. MDC LXXXIX.

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Printed for Richard Baily at the Black Ball in
the Old Bath. MDC LXXXIX.

THE
MANTLE Thrown off :
OR, THE
Irishman Dissected.

SIR,

I Have heard that it hath been the Employment of some days among the Exiles of *Ireland*, to frame a Proclamation for Pardoning the *Irish* Rebels.

Both the Subject and Authors, I confess, to me seem Novel. I hardly thought those men that are up to the Elbows in *English* Blood, should be treated like Children, who pettishly quarrel at each others Interest in their Father, whose Emulous Contentions deserve a smaller Chastisement. Nor did I expect to see so great Condescension in a *Prince*, as to advise with every individual man of that Kingdom, how he may secure him; both is demonstration of what we all believed.

God hath sent him to do his own work, and given him his own Spirit, wonderful in Power, yet shadowed with Mercy.

The Mantle thrown off:

Which however the *Irish* can little either esteem, or deserve, is well enough known to the *British* Protestants of that Kingdom, as perhaps it would be to those of *England*, if considered by them.

I will here in some few Instances, give my thoughts, why it is so, as briefly as the subject will admit, reserving what more should be said, to a larger Discourse, which I design on this subject.

The innate Aversion the *Irish* ever had to the *English*, even when Religion and Interest were the same, History witnesseth.

That when the *English* were called over by their own Kings, and fought their Battles; yet at the same time were they murdered by those whom they had delivered.

And no Indulgence could ever prevail with them, to be true to the Crown of *England*, no not Titles of Honour, Marriages with *English*, Grants, and Employments from the Crown: all was (upon the least opportunity) trampled under foot by them, whose Venom covered all the Antidotes of Clemency, Honour, and Profit.

Lust sometimes prevailed so with them, as to oblige their Grandees, when they could not by indirect means obtain their satisfaction, to gain it by Marriage with the *English*; and though their delight in the Beauty and Humour of their Loves was great, yet could it not restrain their Inhumane Barbarity to the Parents of the Child they had in their Bosom. It becomes not the eyes of a Christian to see the Character of their Bestiality; but they who are inquisitive may read some of it in the History of *Ireland*; but greater Examples were in the Rebellion of Forty One.

I need not mention their Legends in that War, they are so fresh in the memories of all, who are concerned in that Kingdom; but I shall come nearer the scope of my design, which is to shew, *That Pardon and Lenity to them, however it carries the face of mercy, is really the contrary.*

And then, that it will not attain the end designed, (*viz.*) the more easie reduction of that Kingdom.

For the first, Mercy in its proper signification and intent, is a work of deliverance, and preservation, and must at least bear the majority wherever it extends, in preserving the Rights of men.

Now the giving pardon to the *Irish*, is not so, unless it be granted, that the *English* of *Ireland* have been Usurpers of their Rights.

It is obvious to every Eye, that by the present Rebellion of *Ireland*, the whole Kingdom is ruined, Thousands of *Protestants* murdered, starved, and otherwise destroyed. The Question then is, by whom hath all this been done? Was it by the *Irish*? That is Indubitable. But was not there provocation from the *English*? That may be a question from Strangers to that Kingdom, and therefore I will answer it by a short Narrative of the condition that Kingdom stood in, when this last ravage was committed by the *Irish*.

Tyrconnel was in the Government a bitter Enemy to the *English*, and *Brittish Protestants*, the *English* Militia had been two years before disarmed.

The *English* Army Disbanded, and an *Irish* Army in the room.

The Corporations new modell'd, the *Protestants* turned out, and the *Papists* put in the Government of them.

Papish

Popish Judges, Justices of the Peace, Sheriffs, Coroners, and Constables, through the Kingdom.

This shews they could be under no hardships from the *Protestants*.

And far from fear of them, that were indeed little better than Prisoners, ever since the Accession of King *James* to the Crown.

But it may be said, the *Protestants* were for King *William*, then Prince of *Orange*. No doubt all good men were for him that would restore the Kingdoms to their Laws, and Religion; but yet the *English* were under too strict a Guard, and had no power in their hands to secure themselves; so that there was not (I may say) a Man in the Kingdom, declared for the Prince until *February*, and most of their Rapin and Devastation was committed before.

This I presume, is enough to satisfy any indifferent man, that without the least provocation or pretence of right, the *Irish Papists* have committed these late Massacres, Burnings, and Devastations on the *Protestants* of *Ireland*.

Now had these mischiefs been reciprocal injuries done on both sides, though they that were in the right had been sufferers for the King's Service; yet there might have been room for the *King's Mercy*: But where all the fury of a malicious enemy, fell upon an innocent and quiet people, for no reason that they can pretend unto, but that they believed they were for *King William* in their hearts: This seems a strange warrant for them, as it is happily without precedent, if in all its Circumstances it be considered, that such monsters of men should have pardon; the impunity of whom as the *Latin* Phrase hath it, is an injury to all good and honest men.

And

And now I come to shew, that this Proclamation of Pardon cannot be thought mercy; I must remember that I am confined to a Letter, and therefore bounded in my Discourse.

I presume then, that seems not an act of mercy, which protects Offenders in their invading the Lives and Properties of Honest men.

Because, according to my first Position, mercy must be circumscribed within the limits of common right; otherwise the peaceable man would have no security; Government would become an Out-law, and Bandities, our *Ministers of State*.

But to come nearer the matter, it is the Maxim of Princes to carry an equal hand in Government; and a General Pardon is a mutual good; now at least may the King's Friends (pardon the familiarity of the expression) put in for as great a share in his mercy, as his enemies?

The *Protestants* pray, let us be included in your Pardon for our Estates: It would be thought impossible that the *Champion of the Reformation*, and *Protestant Religion*, should return: No, I have given them to your, and my Enemies.

This would seem severer, than that hasty judgment of *David*; *Let Ziba and thou divide*; for here the *Irish* have all, without the pretence of that Sycophant who met the King on the way.

I would not restrain the Fountain of our King's mercy, but if the Stream be turned from his Inclosures into the Common, I think we may complain of those Avaricious hands that do it.

We have Invincible Evidence, that his Royal Thoughts are for us; in that he lets us, nay, bids us, speak; and since we see his mercy, like the Divinity that guides him, is over all his actions: His bleeding Subjects, that have suffered so much in the Cause he owns,

owns, only pray they may not be excluded from the benefit of his Grace and Favour: they desire not the property of their Enemies, but pray for their own; not for Losses in War, which our pretended Friends, but secret Enemies would insinuate; but for Robberies, and Outrages committed in time of Peace; and such as had their own Government and King been able to assert but part of the Laws, I verily believe would have, in a great measure, been recovered.

I have heard some bring his Majesty's Proclamation of Pardon in *Scotland*, as an Argument against us: I confess, to me such instances, especially from men of understanding, only confirm the apprehensions many have, which is not my business here to mention; this I will say, in my Inquiries, I find it not in our Ministers of State, but a small Fry that hope to fat themselves in the troubled Waters of *Ireland*. They have heard the *Irish* can bribe, and they are loth to see the *English* Treasure they have got, taken from them; but that it may be left to be offered at their Altars.

But to return, it seems easie to answer that of *Scotland*, which is in no point Parallel with that of *Ireland*: They of *Scotland*, a few misled People that run on, under pretence of their Religion, and under their Lords: these of *Ireland* had no such pretence, for they were under their own Government, had no restraint in their Religion.

They of *Scotland* committed no Murders, or Robberies, at their first going out, but were in their own defence.

They of *Ireland*, began with both, when no man opposed them.

They of *Scotland*, such as it is, had a pretence, at least perswaded to it by their Leaders, for King *James* and his Commission.

But

But they of *Ireland*, had not so much as that, when they committed their Barbarity in *Ireland*. And to make them more evidently notorious, their own Government made Proclamation against it, though no doubt their chief Men set them under hand upon it, though it was too savage, and cruel to own.

But to end this Argument, relating to *Scotland*, they are of one Nation, and *Interest*; and his Majestie's Mercy when given to such, may be said to extend to all: For their Religion, Friends and Relations are in a great measure universal among them, and what those *Rebels* do, is under a pretended *Commission*, and may so be under the Construction of War, and then more proper for pardon.

But they of *Ireland*, not to enumerate particulars, are in every one of these circumstances foreign to the *Brittish* Protestants there.

I will now trouble you with the reasons that are perswasive with one, that this General and Free Pardon will not prevail, to the end designed, that is, for the speedy reduction of *Ireland*. We that know the *genius* of the *Irish*, are not ignorant, that they were never prevailed with by Civilities, and Indulgence; they are like their Boggs, never to be trusted to by going gently over, nor safely but by cutting your way to the bottom.

If you offer to them either, in War, or Peace, terms of Accommodation, they think themselves of the stronger side, and will never submit.

I could give several Instances in this present *Rebellion*, where Gentlemen have sent to some of their *Grandees* upon the assurance of former Friendship, and promises, of returning whatever kindness was shewn, at this time: but their return was nothing but insulting, and commanding their Horses away;

B.

when

The Mantle thrown off:

when in two or three days after upon a Message from the same *English* Gentleman, threatening the *Irish* *Don*, he had them sent back.

I cannot see how it will affect them to the general laying down of Arms, but to the contrary encourage them, in their Rebellion for these Reasons,

First, If it be an Argument on our side to hasten the Conquest, for fear of the *French* assistance, or our other imbroyls, it is the same on theirs. For encouragement to hold out, in expectation of it. The *Irish* Understanding and Courage is observed to be by themselves understood, and depended upon, by negatives: the Enemy say they are afraid of us, therefore they know we are wise in Council and strong in Arms; if not, they would never offer us such terms, they have a Proverb, *Never bid first*; and they conclude he is in *want* that doth.

The next ground for my opinion, is, That the giving pardon to all that lay down Arms, &c. will be a means to enlarge the War. For no doubt, most of the men of Estates will come in, and be thereby the more serviceable to their Party, both as to giving them Advice, and Intelligence, and also Money which they may receive out of their Estates, in the *English* Quarters, and their Friends of that in the *Irish*.

It seems a great mistake to believe, that by taking away the Men of Estates from the *Irish*, will oblige the rest to lay down Arms: it will have the quite contrary effect, and I verily believe that the *Irish* desire no better than to have them in the *English* Quarters.

It makes them considerable in the Opinion of their own Party, that they should be so courted, and gives assurance

assurance to the common People, that when the worst is upon them, they have them to go to.

It may be thought a Maxim of War, from the *World of the Moon*, that upon a Rebellion the men of Estates, and Leaders into it, as soon as they have formed an Army and headed them, until they had got all the *English* Estates, should then be invited to Pardon, and so wait not only the present success of this, but for another Rebellion.

And this hath been too much the practice of the *English* Conquest of *Ireland*, which proving so often fatal to the *English*, 'tis wonderful the same measures should be taken again : It really seems a Licence for the *Irish* to rebel, thus to pardon them that are only able to call them to it.

The Populace could never make a head, but by the assistance of their Grandees ; but when they are once in a body, then they are better commanded without them ; and it is a favour to their common interest, to receive them into protection, and preservation against another attempt.

To me it seems more reasonable to believe the pardoning the Populace, and excluding their Commanders, would be a readier way to have the Kingdom given up : for though the *Irish* heads of *Clanns* influence the common people, whilst the Lands and Herds follow them; yet that ceaseth when they are stript of both. It was a true Aphorism of the Bell wether, *Neagle*, in his Letter from *Coventry*, That *the Natives of Ireland followed the Lords* : you, and I know it in our own experience, how careless, and unnatural the common *Irish* of our Province are to their old Lords, when they often refused a days labour to them ; and however the common Vogue runs of the command of the old *Irish* Proprietors have over the *Schologues*, I never saw it but

The Mantle thrown off, &c.

where they had some immediate dependance upon them as under-Tenants.

And it would be soon found in this case, if the Proclamation only extend to their private men, or at least none exceeding the degree of a Captain.

The ordinary people affect not travelling, no not so much as out of one Province into another, let them have but liberty to return to their own Cabins, and be protected there, and they will account *themselves happy*.

I will not trouble you farther with my thoughts on this matter, only conclude with this, that besides the mistake of bringing the *Irish* to lay down their Arms by this General Pardon; this way would put a possibility in their hands (if they should at any time) to assume the same Rebellion again; which God avert.

Tunbridge

August. 20.

1689.

Your Affectionate Servant,

H. B.

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